

# Jeremiahs Teares,

E. 12. 30

OR  
*A Sermon Preached in York-minster vpon  
Trinity Sunday, in the yeare of our Lord, 1604.  
when the plague was begunne in the  
Cittie.*

Syn. 7. 60. 68

BY  
Thomas Pulein Vicar of Pontefract,  
sometime Chapline of New Colledge  
in Oxford.

*As they were wise, then they would understand this: they  
would comfort their latter end. Deut. 32. 39.*



LONDON,  
Printed by William Leggat, for Iohnes Wright.  
1608.

# Jeremiah's Tears

OR  
A Sermon Preached in St. Dunstons Church  
Trinity Sunday, in the Year of our Lord, 1604.  
When the Bishop was deposed in the  
Chair.

BY  
Thomas Ballin Vicar of Portchester,  
 sometime Chaplain of New College  
 in Oxford.

Of that I have more said, than I should have said; this I say:  
I write these few lines, for the sake of the poor.

1243:90



Printed by William Iaggard, for Clement Knight.  
1608.

146  
249  
To the Honourable Robert  
Askwith, Lord Mayor of the City of Yorke,

and the Right Worthfull his Graue Al-  
lert and Brethren the Aldermen and  
-burgers of the City of Yorke, I sheweth that I have  
your, that I have <sup>life, and eternal happiness in the life</sup>  
but your, that I have <sup>by your</sup>



Having of long time  
conceiv'd a purpose  
(my good Lord) to  
give some publicke Te-  
stimony of my Love to  
your Honourable Cit-  
ty, the place of my

birth, I began now in the latter end of your  
Lordships yeare, to consider, that I could ne-  
ver have a fitter opportunity, for the accom-  
plishment of my desire. Whereupon, being  
loath to use any further delay, in letting passe  
so good an occasion, nere lost already, I was  
forced in hast, the time so requiring, to look  
vp my old Papers, to see if I could finde any  
thing worthy to present unto your Lordship.  
And while I was thus occupied, I thought  
my selfe, of that Section which becometh  
-about I yd w noles As I have no more to  
-147

THE EPISTLE

I made in the City, when it was newly visited with the late contagious sicknes, being drawn thither at the earnest request of a Worshipful friend. And this I thought the fittest, to publish at this time, for sundry causes. First, to put vs in mind of the manifolde, Gracious, and Fatherly benefites, wherewith God hath blessed vs aboue al the Nations of the Earth, and how we haue abused the same. Secondly, to set before vs the horrible sins wee haue committed, with our monstrous vnthankfulnesse against his Maiesty. Thirdly, to renew a fresh the remembrance of his seuerer Chastisements, lately, but most iustly inflicted vpon vs which we seeme to haue vterly forgotten. And lastly, to admonish vs, that if neither his blessings nor punishments wil moue vs to repent & amend our liues, hee hath yet more fearefull iudgements, to astonish our rebellious harts, & vterly to make an end of vs, which though we haue escaped the plague, do still threaten our ruine and destruction. All which points, I had rather should be obserued out of the sermon it selfe, then trouble this place with the repetition therof. The reason why I haue deferred



DEDICATORY.

ferred this vnto the end of your yere, was, because I had partly heard by generall report, & partly seene with mine owne eyes, how honorably you haue performed your Office, and passed your yere with as much credit & applause, as any of your Predecessors, I could not but reioyce in your Lordships behalfe, & for a Testimony of my Gratulation, bringe with me this pore present, to the shutting vp of your yere, not doubting, but your Lordship will take the same in good part.

And thus (honorable, and right Worshipfull) commending this small exercise to your diligent reading, & carefull practise, with my hartly Praiers to the Lorde, for the continuance of his blessings vpon your Citty, & that it will please him to replenish the people vnder your Gouvernment with the knowledge of his heauenly truth, and seruent loue of his holy Gospel, framing their hartes in obedience thereunto to their eternal Saluation, I humbly take my leaue. Pontefract, this first of Ianuary, 1607.

*Your Lordships and Worships to command in the Lord  
Thomas Pulein.*

DEDICATION

terted this into the end of your year, was be-  
cause I had partly heard by general report &  
partly seen with mine own eyes how hono-  
rably you have performed your Office, and  
passed your year with as much credit & ap-  
plause, as any of your Predecessors, I could  
not but rejoice in your Lordships behalf, &  
for a Testimony of my Gratitude, bring  
with me this poor present to the lasting up-  
of your year, not doubting, but your Lord-  
ship will take the same in good part.

And thus (honorable and right Worship-  
full) recommending this to all others to your  
diligent reading, & careful perusal, with my  
hearty Prayers to the Lord, for the continu-  
ance of his Blessings upon you, I am  
I will present to the people, and  
for your Government with the knowledge  
of his heavenly truth, and fervent love of his  
holy Gospel, I commend him to your  
devotion to their eternal Salvation, I hum-  
bly pray, & my leave. Your most this first of Ja-

The Lord's prayer, & the Creed, & the Gospels, & the Epistles, & the Acts, & the Revelation, & the Psalms, & the Canticles, & the Proverbs, & the Ecclesiastes, & the Song of Songs, & the Lamentations, & the Book of Jeremiah, & the Book of Ezekiel, & the Book of Daniel, & the Book of the Prophet Isaiah, & the Book of the Prophet Joel, & the Book of the Prophet Amos, & the Book of the Prophet Hosea, & the Book of the Prophet Micah, & the Book of the Prophet Nahum, & the Book of the Prophet Habakkuk, & the Book of the Prophet Zephaniah, & the Book of the Prophet Haggai, & the Book of the Prophet Zechariah, & the Book of the Prophet Malachi.

Ornatissimis viris, omni doctrinarum  
genere imprimis conspicuis, D. Custo-  
di, Socijs, cæterisque Alumnis Col-  
legij Novi apud Oxonienses  
debita unicuique obser-  
uantia.



Decem plus minus elap-  
sum est annorum interval-  
lum (doctissimi viri, et fra-  
tres plurimum observandi)  
ex quo insignis vestra do-  
mus, Capellanas, e foro Col-  
legij vestri, in vineam Do-  
mini me contulerim. Quales exinde labores susce-  
perim, non dignos seu seo, de quibus dicam. Hoc  
qualecunq; opusculum, si quid inde sit emergsurum  
boni, Civitas illa, in qua natus fuerim et educatus,  
cui labor etiam iste destinatus iam pridem fuerat,  
optimo iure sibi vendicat: ut ubi lucem ipse pri-  
mum conspexerim, quod a me primo profectum  
est, primum etiam in lucem prodeat. Si quid tan-  
dem vos interpellem, rogetis? dicam verbo: Nihil  
mibi visum est indignius, quam vobis, vel incon-

B

sal-

sultis, vel salutem neglectis, quicquid maxime in publi-  
cium prodit. Quicquid enim mihi est, vobis ac-  
ceptum fero, vobisque animi qua maxime possum  
gratitudine refero. Nullius autem rei magis sum  
cupidus, quam ut vos labores meos, siue vos, siue  
alios in posterum fortassis edendos, in vestram tu-  
telam suscipere, quod recte dictum fuerit aequi con-  
sulere, si quid proficiendi studio deliquerim, indul-  
genter condonare velitis. Deus in studia vestra in-  
cumbat Spiritus sui gratia, multosque e vestra so-  
cietate dignos operarios in messum suum, amittere  
dignetur. Valete viri praestantissimi, in qua alium-  
num Collegij vestri, vestrum in sinum a linguis  
mordacibus confugientem suscipite. Sonete

taceamini. Pontefracti, Calendia

Januarij. 1607

Vestrae societati addictissimus  
Thomas Pullianus.

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Ob that mine head were full of Water, and mine eyes a  
 fountaine of teares, that I might weepe day and night  
 for the slaine of the daughter of my people.



S God having tyed Abra-  
 hams faith, and by tryall  
 found it sincere, in walking  
 obediently vnto his will, did  
 plant his Church in Abra-  
 hams posterity: being holie  
 branches of a holy tree: so  
 this Church God would  
 not leaue destitute of his ser-  
 uants grace, but as in mercy hee had freely chosen the  
 same from among the rest, so in his goodnes he blef-  
 sed it aboue the rest. He sent his Prophets from time  
 to time, as dilligent husband-men to employ theyr  
 Prayers both early and late, for the dressing of hys  
 Vineyard, and to do all things which might serue to  
 make it fruitfull: that as hee had planted the same by  
 himselfe, so he might water it by his seruants, & giue  
 the increase by his spirit.

Amongst these seruants of God, whom the Lord  
 had indued with the spirite of Prophecie, some were  
 employed specially among the *Jewes*, consisting of

## *Jeremiab Teares.*

the Tribes of *Judah* and *Beniamin*: some were sent to the ten Tribes of *Israel*, which being revolted from the house of *Dauid*, were now become a feuerall kingdome of themselves: some exercised a more ioynt function concerning both the kingdome of *Judah* & *Israel*: and some Prophecieed more specially concerning forraigne Nations. Of those Prophets, whose commission was to preach vnto the *Hebræes*, our prophet *Jeremiah* was neither the last nor the least: who being indued with rare and excellent gifts of God; as namely with seruent zeale, inuincible courage, and vachangeable constancy, beganne for to prophesie in a most corrupt and dangerous time, when the Booke of the Lawe was lost, and neuer a coppie thereof extant for the instruction of the people. Whereof it is easie to gather, howe much a do the prophet had with the way-ward people, hauing no common rule to direct them, either for the worship of God, or for the leading of their liues, (but every man liuing as himselfe liked best) both corrupting the fruiues of God with their Idolatrous inuentions, and defiling their conuersations with horrible signes. And after that, when the Booke of the Lawe was found, and publickly authorized by godly King *Iosiah*, the people for all that became not much more tractable, though for his time reduced to some better order, yet afterwardes, like false-hearted *Apostates*, they viterly revolted to their olde superstitions, and loosenes of life. And strange it is to consider, what contradiction the holy prophet founde among that stiff-necked people, who neither regarded the Worde  
that



## *Jeremiahs Teares.*

that sent him, nor the Ambassage hee desluered, nor the imminent calamities which were ready to fall vpon their heads.

None of all these things could make their stonie hearts to repent, but on the contrary, they raysed vp troubles and persecution against the prophet, shutting him sundry times in prison, & sundry times seeking his life, they remoued him from one dungeon to another, where his feet stucke fast in the myre, in so much that he could not bee gotten out, till hee was drawne vp with ropes, as we see in the 37. & 38. chapters. And yet notwithstanding, he was not dismayd, but patiently endured al these afflictions, and hauing constantly continued in the faithfull discharge of his propheticall function, for the space of more then 40. yeares together, at length (as it is recorded of him) he was stoned to death in *Egypt*, by those *Jewes* that were fled thither for feare of the *Chaldeans*.

But now to approach nearer vnto our text. When *Isaiah* that excellent prophet of the Lorde, who had bin vehement in rebuking the sinnes of the people, & had laboured most earnestly to bring them to repentance, could not preuaile with all his Trauayle, but lost his labour, and spent his strength in vain, hauing continued prophesying about the space of threescore yeares: what hope could our prophet *Jeremiah* conceiue, who succeeded him, to preuaile more with that obstinate people, then his predecessor had done, being both seruants of the same Lord, both employed in the same affayres, and both aiming at one mark, which was the repentance of the people, and thys

## *Jeremiab Teares*

preservation from destruction, depending vpon their repentance: Our prophet therefore, as hee was later in time, and the destruction of the *Iewes* nearer at hand, so his care was the greater, to frame and compose himselfe in speaking to the *Iewes* after such a sort, as his speech might most deeply pierce the vory sinnewes of their harts, and transfuse it selfe into the marrow of their soules: not that he hoped to achieve any greater matters with them, then *Isa* or *Ios* his predecessors had done, but to make them inexcusable before God, and that themselues might acknowledge the Lord to deale most iustly with them, when they should feele the rigor of his iudgements, hauing bin thereof so often fore-warned. This therefore is the cheefest point in *Jeremiab* his doctrine to be observed, that nowe no hope of pardon was left vnto the *Iewes*: they had so long despised mercy, that now vengeance was come, and therefore they were to looke for nothing but to feele the waight of Gods heauy indignation. And for this they were to thanke themselues; for thogh God be ful of patience & long suffering, and is loth to punish sinners when they do offend, yet hee will not alwaies suffer himselfe to be mocked; his iustice wil not alwaies be sleeping, but at length wil rowze vp it selfe like a ramping Lyon, and who is able to indure the fierzenes thereof. Though he giue his people a long time to repent, & sende his seruants to call them, to inuite them, to intreat them, & to woo them, as a man doth woo a Virgin, whom he would make his wife, promising that hee wil be mercifull to their sins, and not remember their iniquities,

## *Jeremiabs Teares.*

that he will deal with them in the greatness of his love,  
& not in the rigour of his judgement; that he will re-  
ceive and embrace them, as his deare children, & be-  
stow al good things vpon them both in this life, & in  
the life to come, if they will amend their liues, & turn  
vnto him; yet when they wil not be reformed, when  
they remaine impenitent & incorrigible, and do har-  
den their harts against al these louing & gracious ad-  
monitions, how can the lord do lesse then make them  
know and feele, that as he hath aboundance of sweet  
mercies laid vp in store for them that feare him, so his  
treasure is not without sharpe arrows, & swords, and al  
kind of weapons, to gore the harts of al his enemies.  
Seeing then the Iewes were such, how could the pro-  
phet *Jeremiah* do lesse, then sounde out the trumpet of  
Gods wrath, & thunder out the threatnings of Gods  
indignation against them? But what? did not *Isaiah* be-  
fore him, denounce the iudgements of God against  
the Iewes? Yes verily, but with this difference: that  
*Isaiah*, as he was vehement, so with his threatnings he  
alwaies mingled words of comfort, and gave hope of  
pardon vpon amendment: but *Jeremiah*, who neither  
*Isaiah* preaching would moue them, nor the example  
of their bretheren (whom the *Assyrians* had caried a-  
way captiues, hauing vtterly destroyed their kingdom)  
could work any remorse in their harts; *Jeremiah* after  
al this, seeing the Iewes obstinately given ouer to hard-  
nes of hart, he tels them plainly, that he must not now  
dissemble with them, but as they were obdurate in  
their manice, without hope to bee reclaimed, so they  
must nowe prepare themselves euer to beare the  
burthen:

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burthen of Gods wrath, without hope to be released.

And we may further say, that God by the prophet *Iſay* did expostulate with the *Iewes*, hee pleaded his cause against them, and brought them to their tryall; but by *Jeremiah* he conuinceth them, he findes them guilty, and giues sentence against them, & that sentence was performed euen in *Jeremiahs* time, who saw with his owne eyes the execution thereof.

Seeing then, that the decree was passed, theyr destruction determined, and the sentence irreuocable: Admonitions were vnprofitable, exhortations were ynfuitfull, to pray for them was forbidden: *Thou shalt not pray for this people, neither lift uppe cry or prayer for them, neither entreat me, for I will not heare thee*, sayth the Lord. *Ier.* 7. 16. This was the cause, that our prophet heere frames himselfe to mourne, lament, and bewayle the misery, destruction, and calamity of the *Iewish* Nation: *Oh that my head were full of water, &c.*

And because this Citty, and this land, hath bin as much blessed of God as euer *Iudah* & *Ierusalem* was, and the Lordes Gracious care to call you to repentance, that ye might not perrish in your sinnes, hath bene as great ouer you, as euer it was ouer them: & that so many excellent Preachers, indued with such variety of gifts, haue been sent vnto you from so many places, besides your ordinarie Preachers, whome the Lord hath placed among you (which though they bee few through your owne fault, yet are they enow to make you without excuse) and al these haue not ceased to cry and cal on you, for the amendment

of

## *Jeremiab Teares.*

of your liues, to lay away your swearing, your drunkenesse, your Whoredome, your falshood and deceit in buying, selling, and bargaining, your prophaning of Gods Sabbaths, your contempt of his word, your biting, extorting, and oppressing vsuries, besides infinite others your grieuous and abhominable sinnes, and yet all in vaine: insomuch that the Lord hauing laid his heauy hand vpon many places of this Land, to the destruction of many thousands, hath begunne also to stretch it out vpon this City, and is like to proceed further, and not yet to make an end, according to that of the Prophet *Isaiah 9, 12. The wrath of the Lord is not yet turned away, but his hand is stretched out still.* This is the cause, that hath moued me, laying aside all matter both of doctrine and exhortation, to make choise of this place of Scripture, the better to occasion me to lament & bewaile both the hardnes of your hearts, and the greatnes of your punishment, and to say with the prophet *Jeremiah, Oh that my head, &c.*

The Prophet in these words doth signifie, that as their sinnes were monstrous, passing al measure, so the destruction was fearfull, which the Lord was determined to bring vpon them, exceeding the measure of his ordinary Iudgements: and therefore, that hee was not able sufficiently to bewaile the greatnesse thereof. For great sinnes procure great punishments, and great punishments are neuer without great sorrow and lamentation. Seeing therefore the punishments which God had prepared for the *Iewes*, were such as they had neuer felt before; so the Prophet de-

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fireth to bewayl the same with such a measure of La-  
 mentation, as neuer had bin heard of before: that the  
 greatnes of his mourning might (if it wer possible) be  
 fully answerable to the greatnesse of their miseries. In  
 these wordes wee may obserue two things: First, the  
 mourning of the prophet, and secondly, the obiect of  
 his mourning. The mourning in these words, *Oh that*  
*mine head were full of Water; and mine eies a fountaine of*  
*teares; that I might weep day and night:* the obiect of  
 his mourning was, the slaughter of the people: *that I*  
*might weepe day and night, for the slain of the daughter*  
*of my people.* His mourning he sets down in most pathe-  
 ticall and significant terms. And this he doth by way  
 of a Rhetoricall gradation; for he that weepeth, sheds  
 tears, and he that sheds tears, must haue some inward  
 moisture that must be resolued into tears. The pro-  
 phet therefore framing & composing himself to weep,  
 and in weeping to exceed measure, & to passe mode-  
 ration, that he might not be interrupted in the course  
 of his weeping for want of matter to minister suply of  
 tears, he first wiseth that his head were full of water,  
 or rather, that his head were resolued into water: for  
 that cometh nearer the Hebrew original, *Oh that*  
*some man wold make my head to become as water.* In this  
 great lamentation the prophet seemeth to fear nothing  
 more, then that his head should be drawn dry, & that  
 for lack of moisture, he should be constrained in time  
 to forbear weeping, for (as Seneca saith) *Nullus dolor*  
*longus est, qui magna est.*

The sorrow that is great cannot be long, for such is  
 the infirmity of nature, that nothing vehement or vio-  
 lent



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lent can bee of long continuance. Seeing therefore, that this sorrowe was extraordinarie, because it did arise of an extraordinary occasiō, here he sets forth in extraordinary & hyperbolicall formes of speech, rather expressing his desire, how hee would haue it to bee, then any hope he had that it could so be, & not so much declaring what was possible & likely to bee doone, as what was meete and conuenient to bee done.

The thing therefore that our prophet desireth is, first, that his head might be ful of water. It is not a small quantity of water that will content him, but he would haue it ful of water. Nay, he would haue it resoluē into water, that so long as it is a heade, so long it might neuer be without water, to weepe and waile for the destruction of the people.

But why doth hee wish that his head were full of water, and not rather his heart, seeing the heart is the seate of all the affections? Altho ugh the heart is the seate of the affections, yet the head is the seate of all the senses, both inward and outward. And the head as it is the highest part of the bodye, so the mind which is the chiefe part of the soul, hath erected her throne therein, & keepes there her residence, and from thence as from a Watch Tower, apprehendeth all things, vnderstandeth all things, and discerneth all things that are brought vnto her by the outward senses, which are her handmaids.

This is the place where the minde doeth sit as Queene and Gouvernour, and whatsoever it be shee

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commandeth, prescribeth, or directeth, that the will and affections are ready to execute. And for that cause it is said, *Mens cuiusque est quies*. The mind of every man is the man himself. This is that which first apprehendeth the cause of griefe & sorrow, and by & by Communicateth the same with the hart, which is presently moved either to embrace or dislike, as the minde Iudgeth the object to bee good or evil: Like vnto a Porter, who keeping the gate doth open it to his friend, and shuts it to his enemy. By this the prophet in his Prophetical spirit, did foresee that horrible and bloody slaughter which should be committed by the host of the *Chaldeans* in the City of *Ierusalem*. And this did so deeply afflict and pierce his hart, that he could not containe himselfe, but must needs break out into a most dolefull lamentation. And the better to continue and increase his sorrow by ministring (as it were) food thereunto, he wisheth that his head were full of water: for as fire consumeth wood and coales, and for want of woode or coales, the fire it selfe will consume and be extinguished; so weeping exhausteth and draweth out teares, and when teares are consumed, without supply, weeping it selfe must needs have an end. And therefore, that a fresh supply might neuer be wanting, he wisheth that his head might alwaies abound with water. And for this purpose, the head is a more fit member then the hart: First, because the object of the affections is there apprehended and iudged of, and according to that iudgement the hart is affected: *in omnibus consilio vultu et actibus*. Secondly, for that the head is much larger, and of

## *Jeremiahs Teares.*

a more capacious figure. Thirdly, because it is more apt to receive and hold water, both in regard of the ventricles or receptacles of the braine within, and also for that it is strongly fenced and environed (as it were) with a hard wall round about. And lastly, for that the head hath better means to expresse the grief and sorrow of the heart, both by mourning with the voyce, and by weeping with the eyes: And thus I am come to the second point of the gradation, which is the second thing that the prophet desireth for the better expressing of his great sorrow.

He doth not onely wish that his head were full of water, but he declares the cause thereof: which was, not to keepe it still enclosed in his head, but that from thence it might bee deriued and resolved into brinish teares, as faithfull witnesses of his inward griefe. And to this end hee wisheth, that his eyes might bee as a Fountaine, or (as it is in the Hebrew Original) a vaine of teares, which might be alwayes open & neuer stopped, alwaies running and neuer dry. When a man would seeke a well, first he digges to get water, and when he hath found Water, his next care is, to draw it out, for such needfull vses, as occasion requireth. Euen so our Prophets desire is first, that hee might haue in his body a springing wel, that his head might be the conduit, and for the better drawing of this water out, he wisheth in the next place, that his eyes might be as spouts or as conduit pipes to powre forth this water. And it could not be, but so many as had not hearts of flint, must needs bee moued with a astonishment, to see and behold this great lamentati-

on.

## Jeremiabs Teares.

on. And yet our prophet is not content with this, but he addeth, as the third step of the gradation, *that I might weepe day and night.* It cannot content him to haue his heade full of Water, it cannot content him, that his eyes shedde teares: but as though this were no weeping, to expresse further, that all this comes from the inward sence & sorrow of his hart, he wisheth that hee might weepe, and not simplicly weepe, but weepe so, that his eyes might neuer liue weeping, and his eye-lids might neuer close themselves to take any rest, but be alwaies open to weepe day and night. Great was that mourning of the women of *Bethlehem*, when their children were slaine by the cruelty of *Herod*, whereof our prophet *Jeremiah* prophesieth Chap. 31. 15, which Testimonies is alledged by the Euangelyst *S. Mathew*, in the second Chapter and the 8. verse, where hee applyeth the same to that slaughter of *Herod*: who seeing himself deluded by the wise men, caused al the male children of *Bethlehem* to be slaine, from two yeares olde and vnder, with intent to murder Christ, among the rest *In Ramah was a voyce heard, mourning and weeping, & great lamentation: Rachael weeping for her children, & would not be comforted, because they were not.* But that lamentation, although it was bitter, yet was it not to be compared with this of our prophet, because that was only for the losse of some of their children, but here the prophet bewayleth that miserable and fearefull destruction which shoulde generally come vpon all *Judah* and *Ierusalem*, as well young as olde, wherein there shoulde scarce be any that shoulde scape & not perish, either by famine, sworde, or by pestilence

## *Jeremiabs Teares.*

lence, or at least be carried into captivity. It is much that *David* sayth of himselfe, *Every night wash I my head, and water my couch with my teares.* psal. 6, 6. Oh worthy practise for a penitent soule to imitate, touching euery sinner that groneth vnder the burden of his sins, to spend the nightes not in sleeping, but in weeping, not in slumbring & drowsynes, but in crying and calling to God for mercy, shedding the tears of true repentance? Worthy also is that to bee remembered, which is recorded of the sinfull woman in the gospel, *Luke 7.* who wept so abundantly, that she washed the feete of Christ, with the teares that trickled down from her eies. But this mourning of our prophet exceeds the both, if not in greatnes, yet in continuance, whose teares distilling without intermissiō, as from the conduit of a springing wel, would be sufficient, not only to water his couch, or to wash the feet of those that came nere him, but euen in time to send forth riuers of waters, like those wherof *Ezechiel* speaketh, chap. 47. which comming forth of the temple, were at the first measuring vp to the ankles, at the second measuring vp to the loins, but at the third measuring, the waters were become as a riuer, that could not be passed. But why doth our prophet weep so immoderately? That by his shedding of many teares, some might drop out of theyr eies. For the prophet weeps not here for himselfe, but for the great misery that should come vpon the people. And though he was likely to sustaine some part of their affliction, because he dwelt among them, yet himselfe was but one, & not one of the greatest; the state of the Monarchy rested in them, that is, in the king, in the Nobles, and the rest of the people.

## *Jeremiabs Teares.*

And therefore it was the publicke state that he bewayled, whereupon euery priuate mans condition depended: as for himselfe he made no reckoning, and besides, he knew that God who had employed him in that Messäge, and had preserved him hitherto from the bloudy hands of the *Jewes*, who had slayne many of the Lordes Prophets, was also able to preserve him from the hands of the *Chaldeans*, or to giue him fauour in their eyes, that they might do hym no harme, as it came to passe afterwards when the City was taken. *Ier. 39. 11. 12.* Seeing then, the Prophet doth weepe for the people, standes it not with good reason, that they should weepe for themselves? when our Sauour was led to be Crucified, many Women of *Ierusalem* followed him weeping. *But Iesus turned backe and saide vnto them, Daughters of Ierusalem, Weepe not for me, but weepe for your selues, and for your Children, Luke 23. 28.*

He blames not their affection, but he speaks by way of comparison. He tels them, that if they knewe all, they had more cause to weepe for themselves then for him. They wept for him, because they loued him, but he went to die for them, because he loued them. Iudge which of these had the greater loue? Notwithstanding, such was the ingratitude of the *Iewish* Nation: such was their impiety against God, their cruelty against his Prophetes, and their impenitency in their finnes, that the Lord was determined vterly to roote them out from being a Nation, and for euer to cut them off from being a people. And this he performed about forty yeares after, by *Titus* the sonne of *Vespasian*,



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*Nero* the Romaine Emperour, who brought a final destruction vpon the Jewes. And this was the cause, that when our Saviour was come here to *Jerusalem*, and beheld the City, he wept for it. *Luke 19. 41.* And in another place he said; *O Iherusalem, Iherusalem which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as the Henne gathereth her Chickens vnder her wings, and thou wouldst not? Behold your habitation, shall bee left vnto you desolate.*

*Mat. 23. 37.* By this complaint it appeareth that though our Saviour mourned for the City of *Jerusalem*, yet the people of *Jerusalem* had the greatest cause to bewaile theyr owne misery.

Our prophet therefore in weeping for the people, he sets them a preside[n]t and rule to follow. It was theit punishment that strooke his hart with this inward sorrow, and caused his eyes to shed teares, and therefore he frames himselfe to weepe, that by his weeping hee might wring teares out of their eyes.

But ought not euery man to bee moued most with that which most concerneth himselfe? Why then is our Prophet touched with a more lively sense of the Iewish calamities, then the Iewes that were to feele all smart thereof? Why doth hee moue with that their heads were full of water, and their eyes fountaines of teares, that they might weep day and night for the destruction that should come vpon themselves? Oh their harts were hardened, as

## Jeremiah's Teares.

that makes our Prophet to mourne the more. He had rebuked them for their sinnes; but they would not amend. He had denounc'd Gods iudgements; but they despised his threatnings. When the false Prophets flattered them with *Peace, Peace*; to them they harkened. It is saide of our Saviour Christ, concerning the Jewes, that hee did mourne for the hardness of their hearts. *Mat. 23. 37.* And heere our Prophet *Jeremiah*, when nothing would preuaile, he takes himselfe to mourning.

In this place we see how needfull it is, that faith-  
ful Pastors be placed among the people when they  
are ignorant, to teach them: when they sin, to ad-  
monish them: when admonitions will not serue, to  
terrifie them with Gods iudgements: when nothing  
will preuaile to thowke for them. The dumb dogs  
& the idle *Non-residents* do none of these thinges,  
the one cannot, and the other will not; and both of  
them haue bin the destruction of many thousande  
soules, which will one day bee required at both of  
their habdes. But what shall the faithfull ministers  
do? Shall they tel the Drunkards, what the prophet  
*Isaiah* saith vnto them? *Isa. 56. 10.* *They that rise vpper-  
early to follow drunkennes, and to them that continue  
untilt night, till the Wine do inslawe them. Psal. 103. 21.*  
*Make vs in them that are mighty to drinke Wine; and re-  
buke them that are strong to poure in strong drink; yet, 32.*  
And what the Prophet *Isaiah* saith. *Isa. 65. 4.* *Make you  
Drinke at deere, and bowle, and weep all ye drinkers of  
Wine,*

## Jeremiab: Teares.

Wine, because of the new Wine: for it shal be pulled from  
your mouth? Shall we tell the Adulterers, what our  
prophet Jeremiab saith of them? 10, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

Though I fed them to the full, yet they commit A-  
dultery, and assemble themselves by companies into the  
Harlots houses: they rise up in the morning like the fedde  
haifes, & every man rejecteth after his neighbors wife.  
Shall I not wise for these things, saith the Lord? Shall  
not my soules be avenged on such a Nation as this? Shall  
wee say to the common and prophane swearer, as  
the wise man saith, Ecclesi 23, 3. Accusome not  
thy mouth to swearing, for in it there are many fillers,  
neither take up for a custome the naming of the Holie  
one, for thou shalt not be unpunished for such things.  
And yet, 11. A man that useth much swearing, shall  
be filled with wickednes, and the plague shall never go  
from his house? Or that which God himselfe layeth  
in the third commandment, that the Lord will not  
hold that person guiltles that taketh his name in vaine?  
Shall wee cry out against deceite in buying and sel-  
ling, against false weights and measures, against de-  
ceitfull and vnprofitable wares, against extortion,  
oppression, and such like? In condemning whereof  
the Scripture is yehemex. Shall wee say to the vi-  
fuer in the name of the Lord, Thou shalt take no  
sury of thy brother, thou shalt feare no adiurati-  
on against him, but thou shalt feare thy God, that thy bro-  
ther may line with thee. Thou shalt not giue him thy ma-  
ny to vsury, nor lend him vitels for mortgage. Le, 25, 36

## Foremials Teares.

Or that which in another place. *Thou shalt not give to usury unto thy Brother: usury of money, usury of meate, or usury of any thing: that is called usuries,* Deut, 23, 19.

But what awayloeth it vs to speake of these things? your Rulps haue sounded with these exclamations, but all in vaine. These finnes haue so bewitched your minds, partly with pleasure, and partly with proficte, that they are become like the deafe Adder, that stoppeth her eares, and will not heare the voyce of the Charmer. Charme her neuer so wisely. They are so deeply rooted in your hearts, through long continuance, that all their labour is in vaine, which shall endenour to plucke them vpe. They haue so lulled you asleepe in the cradle of security, that it is easier for vs to raise vp Lazarus out of his Graue, then to bring you to any fence or feeling of your finnes.

Seeing then, that all things are brought to this desperate state, the Lorde hath at length begun to waken vp his iudgements, to see if he can. Waken you out of your sleepe of sinne. He hath begun already to stretch forth his punishing hande vpon this City, which as it hath bin heavy vpon those whom it hath touched, so it shal be with destruction to many more.

Oh then, what should we doe, but with the prophet:

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Prophet *Jeremy* to weepe and lament? And heere in, leaue mee not alone; but as *Moses* and all the congregation of *Israell* wept before the dore of the Tabernacle when the wrath of the Lord was kindled against them. *Numb; 25, 6.* so it behoueth you all to ioyne with me as Actors in this lamentation. And first, you that are the Fathers and Gouernors of this Citie, as your sinnes are not the least (for I may not flatter you) so it is your partes to bee the forme in this great humiliation.

But if you thinke the matter doth not concerne you, then I turne mee vnto the Lawyers, the Merchants, and Artificers, with all the residue whose sinnes haue conspired together to bring downe Gods wrath vpon this Citie. And if they refuse me, then where should I make my moane, but to the women who haue good reason to be partakers of this common sorrowe, because their Pride, Vanity, Loose lookes, Gayrish attyre, Wanton gesture, & other vices, haue not bene the least cause to fute this Citie with this fearefull pestilence. And if they disdain to mingle their teares with mine, then haue I none to fly vnto, but the little children, that they at least with their crying and weeping, may helpe to increase this dolefull lamentation.

But if the hearts of all be hardened: if neither Men, Women, nor Children will mourne vnto mee, you will I praye and mourne my selfe alone.

## *Jeremiahs Teares.*

and say with the prophet, *Oh that my head were full of water, and mine eyes a Fountaine of teares, that I might weepe day and night.*

And so I come to the second part, which is the object of the Prophets mourning, *that I might weepe* (for what?) *for the slain of the daughter of my people.* There is a time to laugh, and a time to Weepe: a time to sow, and a time to reape, a time to commit sinne, and a time to be punished for sin. The Iews had laughed a long time in security, but afterwards they mourned a long time in misery.

They had a long time sowne the Tares of disobedience, but now they were to reape the fruit of wrath and vengeance. And as they had spent a long time in running the race of sinne, so the Lord at length found out his time to breake off their course, by powring his heavy iudgements vpon them. The prophet heere bewayleth the slaughter of the people: he makes no mention of their sins, which were the cause thereof. But in speaking of the effect, hee implyeth the cause, for had it not beene for thoyr sinnes, the host of the Chaldeans had not come amongst them, and then that slaughter had not bin committed.

Hereby he teacheth them, that it had beene in theyr power to haue prevented this lamentable effect, if they had repented of theyr sinnes, and ac-

cepted



## *Jeremiab Teares.*

cepted the time of Grace, when it was offered vnto them: but when they had despised mercy, & had chosen to wallow still in theyr sinnes, now was the dore of mercy shut, and nothing but miserable destruction to fall vpon them. This was the cause, that our prophet ceaseth to bewaile their sinnes, and instead thereof, he bewaileth the punishment which their sinnes had produced.

*That I might weepe for the slaine.* He saith not, for those that were dead among the people; for then, he might seeme to insinuate, that this destruction should be by some natural cause. But when he saith *for the slaine*, he shewes it was by violent death vpon the sword of their enemy. And heere consider the destroyers, and the destroyed. The destroyers are described. *Ier. 22, 23.* Beholde, a people commeth from the North-countrie, and a great Nation shall arise from the sides of the earth. With Bow and shilde shall they be weaponed: they are cruell, and will haue no compassion, their voyce roareth like the sea, and they ride vpon horses, well appointed like men of warre, against thee, O daughter of Zion. And *Ier. 4, 13.* Behold, he shall come vp as the clouds, and his Chariots shall be as a Tempest: his horses are lighter then Eagles. Wo victors, for we are destroyed. And *Ier. 8, 16.* The neighing of his horses was heard from Dan, the whole Lande trembled at the neighing of his strong horses: for they are come, and haue deuoured the Lande with all that is in it, the Citty and those that dwell therein. The destroyers then were the hoaste of the King of Babel, clad in glittering armor, with their bloody weapons in their

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their hands, vrounding and slaying and killing all that come in their Way, their Horses beforinckled with blood, trampling vpon the dead Carcasses, crushing their flesh and their bones vnder their feet, vvhile they lay gasping and panting, and breathing out the Ghost.

The destroyed were the *Jews*, signified by these Words, *the slaine of the daughter of my people*. These are they whome the Prophet bevvayleth, hauing their flesh mangled, their bodies dismembred, their limbes scattered vp and downe, here a legge, and there a hand, and there a head, and their bloud running too and fro in the streets of *Ierusalem*.

But is the slaughter among vs such a slaughter? Beloued, whether our sins may prouoke the Lord in his vvrath to make such a slaughter of our people, I leaue that to your vpright and due consideration. But the sword of the enemy hath not yet made such hauecke among vs. The Lord hath taken the matter into his owne hand. He hath sent his Angels to destroy euen from *Dan* to *Bersheba*, from the one end of the Land to the other, and the slaughter they haue made is a great slaughter. And the vvrath of the Lord is not yet turned away, but his hand is yet stretched out still. Our sinnes haue made our eyes to see that verified vvhich the Lord threateth by the Prophet *Moses*, *Deut. 32. 42. I will make mine arrows drunke with the blood, and my sword shall ear*

## Jeremiahs Teares.

*flesh.* If euer this iudgement were accomplished in this land, it is now executed in these our dayes. The arrows of the Lord are drunke with blood and his sword doth not cease deuouring of mans flesh. O wretched people, that would not be warned in time, to escape this fearefull iudgement of the Lord. You therefore that would not followe our counsell, when we exhorted you in the name of the Lord to forsake your sins and amend your liues: now must you heare vs strike vp the drum of Gods wrath, and sound out the Trumpet vnto the Lords battels. O ye Angels, smite, slay, pursue, till the Lord shall command to make an end of killing, and till it shall please him to giue a sign of retreat. But so long as your sins strike vp the alarm, so long will the Angels of the Lorde destroy. First therefore must we sound the retrayse from sinne, before the Lord will sound the retreat from the battell.

But what? shall I put you in hope, that if yee presently repent and turn vnto the Lord, the Lord will forthwith stay his hande, and slay no more? Beloned I haue no such commission. When the Jewes had many yeares taken their full scape to roue and range licentiously in their sinnes, despising the admonitions of *Isaiah*, *Joel*, and the rest of that time: our Prophet *Jeremiah* comming after them, finding no better entertainment then they had done, in the 4. chap. xii. ver. hee giues

E

by your sentence

### *Jeremiabs Teares.*

Sentence against them, which was too late to bee reversed. And though sometimes hee insert many excellent promises for the comfort of Goddes Church, that they might not utterly despaire of mercy: yet those promises wer not to take place, till first they had felte the smart of their former contempt; as we may see, *Jer*, 29, 10, &c. So the Lord hauing vouchsafed vnto vs the preaching of his Gospell with al temporal blessings accompanying the same, so long a time, and in so gracious a measure, as neuer nation vnder heauen, hath beene so blessed of God, as this Land, and this Citty; now that our sinnes haue as much abounded against GOD, as his mercies haue abounded towards vs, inso much that the Lorde could no longer with-hold his iudgements: how can we looke that this wrath of the Lord should be so easily remoued, which wee our selues haue prouoked, til first we haue felt his scourge for our former vnthankfulness? And yet it stands you vpon, euen speedily to repent, & flee vnto the mercy of God in his sonne Christ, least you bee not onely cut off by this sword of the Lorde, but also perish for euer in the world to come.

The iudgements of God are of two sortes, either generall, prepared for the destruction of all the world, or particuler, for the punishment of certaine Nations, Kingdoms, Cities, or towns. The general iudgements are of two sorts: Fyrst, the Element of Water, whereby the old worlde was destroyed.

But

## *Jeremiabs Teares.*

But this is no more to be feared : for God hath promised, that the worlde shall no more bee destroyed by a floud: and to that end he hath set his rainbow in the clowdes, as a signe of his Covenant, *Gen. 19, 13.* The other general iudgment is by the element of fire, 2, *Pet. 3, 7.* *The heavens and earth, which are now, are kept by the same worde in store, & reserved vnto fire against the day of iudgement; and of the destruction of vngodly men.* And a little after verse, 10. *The day of the Lord wil come as a theefe in the night, in the which the heavens shall passe away with a noyse, and the Element shall melte with heate, and the earth with the workes that are therein shall be burnt up, &c.* But this iudgement god wil not execute til the end of the world, whē the sinnes of al mankind shal bee growne to full ripenes:

The particuler iudgements are of many sorts, but heere we wil not meddle with those that concerne particuler persons, but such as are inflicted vpon particular Nations, Kingdomes, Citties, & Townes. And these are either extraordinary and lesse vsual, as fire & Brimstone; wherewith *Sodom* and *Gomorrab* were destroyed, *Gen. 19, 24.* and Earth-quakes, wherewith *Antioch* and manie other Citties were brought to extreame ruines, as we may read in the Ecclesiastical histories: or common and ordinary, which are specialy three, war, famine, & pestilence.

Al these are sharpe arrowes which the Lorde  
E 2 shooteth

### *Jeremiahs Teares.*

Sheweth out against particular Nations and Cities for the punishment of their sinns. Of all these together speaketh our Prophet *Ierem. 14, 12.* *When they say, I will not heare their cry, and when they offer burnt offering, and an Obligation, I will not accept them: but I will consume them by the sword, & by the famine, and by the Pestilence.*

Now which of all these iudgements hath the Lord sent vpon this land? He hath caused warres to cease, he hath not sent a famine amongst vs, he hath in mercy laid vpon vs Davids choise: vho when he had sinned, the lord offered him to chose which of these three he wold, three months war, seaven yeares famine, or three dayes pestilence. Of three three evils David choosed the last, as the least, and thus resolved: *Let vs fall now into the hand of the Lord, for his mercies are great, & let me not fall into the hand of man.* 2 Sam. 24, 14. Seeing then we are in the hands of the Lord, why shuld we think much with the Lords visitation? whose mercy doth evidently appeare in this, that vhen our Sinns had long cried to heauen for vengeance yet the Lord still forbore to punish & now when our sinns would suffer him to forbear no longer, yet it hath pleased him, without our desire, or desert, to lay on vs the easest of his iudgements: wherefore, he hath not left vs without hope, that the same mercy, wherby he was moued to deale thus graciously with vs in allotting vnto vs this kind



## *Jeremiab Teares.*

kind of punishment, the same will also moue him not to be too rigorous in the manner and order of inflicting thereof.

Oh but (you will say) that is a fearefull iudgement, and we had rather die of any other sickness, then of the plague. Oh, but I must answer you, that you must thanke your selues, and your sins for it, which haue deserved farre greater iudgements. Shall we take liberty to our selues, to commit what sins it pleaseth vs, and shall we abridge the Lord of his liberty? Shall wee not giue hym leaue to punish our sins with vvhhat kinds of punishments it pleaseth him? Seeing it could not stand with the course of Gods Iustice, but that same iudgment must needs come vpon this land, how could the Lord send an easier iudgement then this vpon vs? Would it not be more grieuous, to haue their bodies pinched with famine, that for the satisfying of your hunger ye shoulde be forced to eat the flesh of your ovne children, as came to passe in the siege of *Samaria* 2. *King.* 6. 29. Would it not be more grieuous, to see your houses burnt, your goods spoyled, your wines & daughters rauished before your faces, and after all this, your selues to be slain with the sword of the enemy? Al which calamities, besides infinit mo are incident to the broyles of Warre. What thing could haue hapned more grieuous to *Zedekiah* King of *Iudah*, then beeing taken by the host of the *Chaldeans*, to see his sonnes slayne

## *Jeremiab Teares.*

before his eyes; and all the Nobles of *Judah* putte to death, and after that to haue hir own eyes put out, and after all that, to be bound in chaynes, & carried captiue to *Babel*? *Jer. 39.* Al this might the Lord iustly haue brought vpon vs: and therefore haue not we good cause to admire and magnifie his goodnes, in taking the Chastisement of our sinnes into his owne hands, and not deliuering vs ouer to the will and pleasure of our enemies.

And yet it cannot bee denyed, but that this is also a grievous iudgement, though easie in comparison of the other two: for it is accompanied with terrour, danger, & great discomfort. When we consider, how men and Women, that were lusty and strong, are suddenly laide along in the dust of the earth. Oh this is rerible and fearefull to those that be liuing! When we consider, how the infection is deriued from one to another by waies and meanes, neither visible nor sencible, that no man knowes where he shal bee safe: Oh, this makes the sicknes exceding dangerous! when we consider the misery of such a time, how euery man will bee doubtfull to accompany with his neighbor, for feare to take harme, and carefull to shun those that bee infected: Oh, what great discomfort is this to the visited persons, and what increase of feare to those that be well? And heere you may consider the state of those that be infected: when this contagious sicknes shal enter vpon

## *Jeremiabs Teares.*

on any of your bodies. First, it fills the head full of paine, and then it weakeneth the stomacke, and makes it able to hold nothing. And after when it hath by little and little overcome nature, being not longer able to withstand the force thereof, it doeth as a Capitaine, who having won a City, forth with he spreads his Banners, and displaies his ensignes on the top of the wals, in token of victory. So this cruel Tyraunt when hee hath gotten the maistery, displayes his Ensignes on the Wals of our bodies. He fills the skin full of spots as the tokens of death, which at the first are red, shewing his cruelty: then they are blewish, shewing death to approach: And lastly, they grow black, whereby wee are put in mind of those horrible tormētts that followe after death in the fire of hel. And when they are dead, howe shal yee bee buried? Which of your neighbors will accompany your corpes to the graue? And thus, by the iust iudgement of GOD, those that haue sinned wilfully, are buried shamefully.

What profit haue ye had then of those things, vvh ereof yee are now ashamed? the end of those things is death. *Rom.* 6, 21. This (methinkes) shoulde strike your hartes vvith remorse, & moue you to crie and cal vpon god, for mercy and pardon of your heynous sinnes, vvith teares of true repentance.

## *Jeremiahs Teares.*

But hath the Lord brought upon vs such a lamentable time? See then what alteration the Lord can make. Before, nothing was heard in this City, but myrrh and melody, musicke and dancing, nothing was vsed, but feasting and banquetting, quaffing and carowling: Come, where shall wee drinke the best wine: where is the strongest Ale to be had? But now, no speech: but where is the Sicknes? What fresh houses bee visited? Howe many are dead? Loe, this is the change that the Lord hath made. Before we followed Sinne, because we wold not avoid it, but now we avoid sin because we cannot follow it. Before, we spent the time in committing Sinne, but now is the tyme come to suffer punishment for your sinne. What will now the Adulterers doe? They must leaue hunting the Harlots houses, least the Angell of the Lord meet them by the way. What wil now the couetous Vsurers do? Let him humble himselfe in prayer and fasting, let him cry and call to God for mercy. Let him do as *Zacharias* did, *Luke* 19. euen restore that which hee had wrongfully gotten, that GOD may bee mercifull vnto hys soule.

O wretched man, what will thy wealth profit thee or thine, when the Lord shall take away both thee and thine, and giue thy substance vnto strangers? Oh, vuell had it beene for thee, if thou hadst never taken penny Vsury in all thy life.

## *Jeremiab's Teares.*

When you were before admonished of these Iudgments in the name of the Lord, you thought it came but from men, speaking out of the heate of their owne affections, but now the Lord hath satisfied and confirmed by his owne hande from heauen, that the threatninges denounced by his faithful Ministers against the impenitent, are not of man but of God.

This is the note that Moses giues whereby a true Prophet may bee discerned from the false: *When a Prophet speaketh in the name of the Lord, if the thing followe not, nor come to passe, that is the thing which the Lord hath not spoken, &c. Deut, 18, 22. But when the word of the Prophet shall come to passe (sayth Ieremy) then shall the Prophet be known that the Lord hath sent him. Ier, 28, 9.* That some fearefull Iudgement was like to fall vpon the lād, euery man might see, that had but a hart to consider the ordinary proceedings of Gods former Iudgements, and the horrible sins that were euery where committed.

But what manner of iudgement it would proue flesh and blood could not discerne, till now the Lord hath reuealed the same. And the iudgment we see, is the iudgement of a plague: which yet is not alone. I would it brought not pouerty and famin with it. You are almost as a Citty besied-

## Jeremiahs Teares.

god: and there be many fled from you, but who  
cōgess in? The Lord I shal to sinners in the name of the Lord  
The Countrey is now as much affraid of you  
as you haue beene heere tofore affraide of others:  
Now is the time for you that bee rich, to make  
you friends with the vnrighuous *Nation*: for  
sake not your poore neighbours, flee not from  
them in their greatest distresse. At least if you flee,  
releue them with your purses, and cease not to  
pray vnto God for them. Spend something for  
his sake, that spend his bloud for you. But as for  
you, vpon whom the charge of Government do  
eth lie, whether you bee the chiefe Magistrate, or  
such as are Assitants vnto him: the Lord hath ch  
ed you to residence.  
But Your Christian Charity, to releue the dis  
stressed, your prouident care to prevent daunger,  
your Godly wisdom to set downe good orders,  
your paines and industry to see the same obser  
ued, and your Authority to punish the disobedi  
ent, was neuer more needefull then at this time.  
And if any of you depart, be sure the hand of the  
Lord can folow you, whether soever you go. And  
well may you feare, that rather then ye should e  
scape, death wil enter in at your Windows, as  
our Prophet saith in the one and twentieth verse  
of this Chapter.



## Jeremiab's Teares.

The children of the Prophets said vnto *Elisba*, 2.  
*King. 4. 40. Mors in olla; or Deu. O thou man of God;*  
*death is in the pot.* But wel may you feare, that there  
will be *Mors in domo; mors in olla; mors in lecto; &*  
*mors ubique: Death in the house, death in the pot,*  
*death in the bed, and death euery where.*

If it bee Gods will, you shall bee safe any where,  
if it be not Gods will, you shall be safe no where.  
Well may you hope of Gods preservation and  
blessing, if you faithfully serue him in the place  
where he hath set you: And well may you feare  
his wrath & vengeance, if ye flee from the charge  
which he hath laid (even in this time of visitati-  
on) vpon you.

But what need, haue I to admonish you, whose  
wisedome and godly care doth evidently shew it  
selfe this distressed time? I will onely say this and  
so conclude. If you would haue your Citty flou-  
rish, bee carefull to furnish it with store of Gods  
Preachers.

For assure your selues, that the more the Gos-  
pell is sincerely preached, the more will sinne de-  
cay, and the more will the true knowledge and  
feare of GOD be planted & grafed in the hearts  
of the people. And this will be the onely meanes  
to remoue the iust vengeance and wrath of God  
from this Citty, and procure the blessings to bee  
powred vpon you.

Es

Thus

## Jeremiahs Teares.

Thus much I thought good in discharge of the  
 duety and loue I beare this City, as a Neighbor  
 child to deliuer vnto you. The Lorde blesse the  
 good meanes ye vse for preserving your City, &  
 grant a gracious successe thereunto, that the in-  
 fection, if it be his will, may spread no further: If  
 ye presently repent, and that vnfeinedly, I doubt  
 not, but God in mercy will remove the plague  
 if not, yet will I not cease to  
 weepe for you.

Ephesians 3, 20, 21

Unto him that is able to do exceeding abundantly,  
 above all that we aske or thinke, according to the po-  
 wer that worketh in vs by praise in the church  
 by Christ Iesus, throughout all  
 generations for ever,  
 Amen.



